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ABSTRACT

This document reviews the history of American Indian control of federally funded Indian schools and resulting improvements in American Indian education. The establishment of Rough Rock Demonstration School (Arizona) in 1966 marked the first time in 120 years that an Indian community was allowed to have control over its children's education. The first section includes a time line of the history of Indian controlled schooling, from 1568 when families and tribes were responsible for teaching their children, through the early 1900s when the government attempted assimilation by sending American Indian children to boarding schools, through 1995 when 100 of 188 Bureau of Indian Affairs schools were locally controlled. The second section describes the development of the Association of Community Tribal Schools and its efforts to assist tribal schools in preparing students for lifelong learning and for their role in strengthening and perpetuating traditional tribal societies. The third section describes the history, mission, purpose, and vision of eight tribally controlled schools: Rough Rock Community School (Arizona), Tolchii' Kooh Charter School (Arizona), Oneida Nation School (Wisconsin), Turtle School (Wisconsin), Laguna Middle School (New Mexico), Tiopsa Zina Tribal School (South Dakota), St. Francis Indian School (South Dakota), and Quileute Tribal School (Washington). Also included are interviews with Birgil Kills Straight, a founding member of the Coalition of Indian Controlled School Boards; Tom Miller, superintendent of Hannahville Indian School (Michigan) and board member of the Association of Community Tribal Schools; and Alison Sage, who helped establish Wyoming Indian High School and the Coalition of Indian Controlled Schools. Includes a list of tribal schools funded by the Office of Indian Education Programs. (LP)

Our Children, Our Schools, Our Tribes

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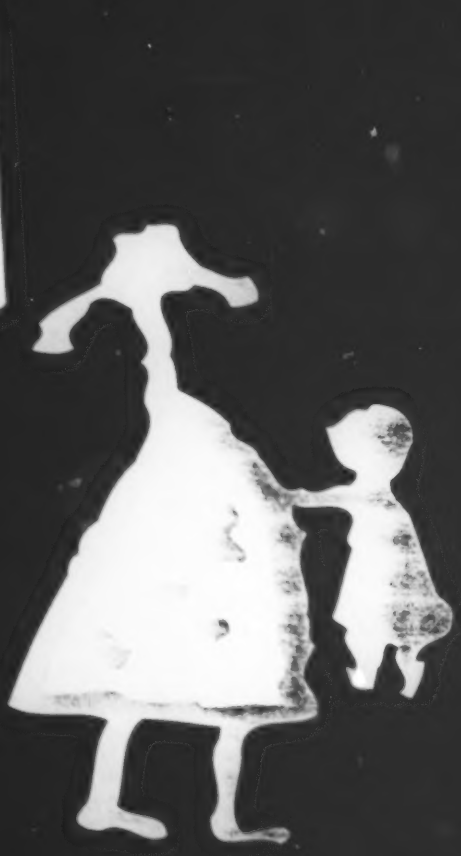

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30 Years of Local Control of Indian Education 1966-1996

Association of Community Tribal Schools

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Goals of the Tolchii' Kooh Charter School

It is the goal of Tolchii' Kooh Charter School to provide learning that will lead to improved student achievement. Specific goals follow.

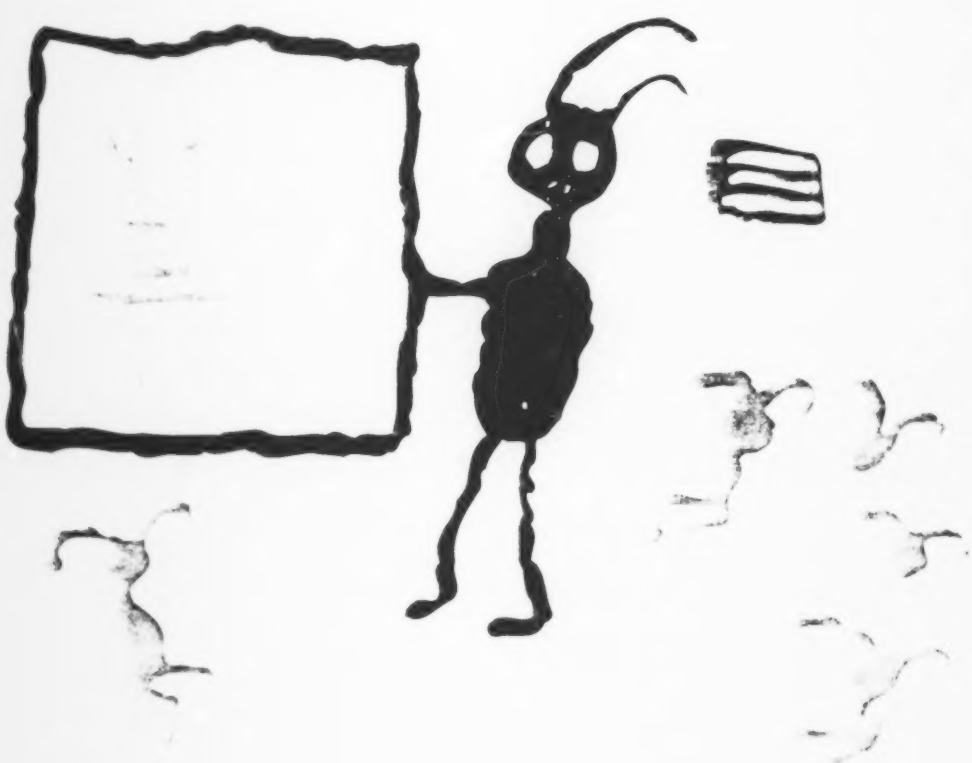
Goal 1 ➤ Establish Tolchii' Kooh Charter School, Inc. as a Charter School with the State Board of Education.

Goal 2 ➤ Students will acquire good health habits, and an understanding of the conditions necessary for a desirable and healthy environment and the maintenance of mental, physical, and emotional well being.

Goal 3 ➤ Students will develop an understanding of self in relationship with their community.

Goal 4 ➤ Students will acquire knowledge and skills in language arts, mathematics, science, health and physical education, social science, fine arts and vocational education.

Goal 5 ➤ Students will gain values which will empower them to become self-sufficient and self-reliant members of society.



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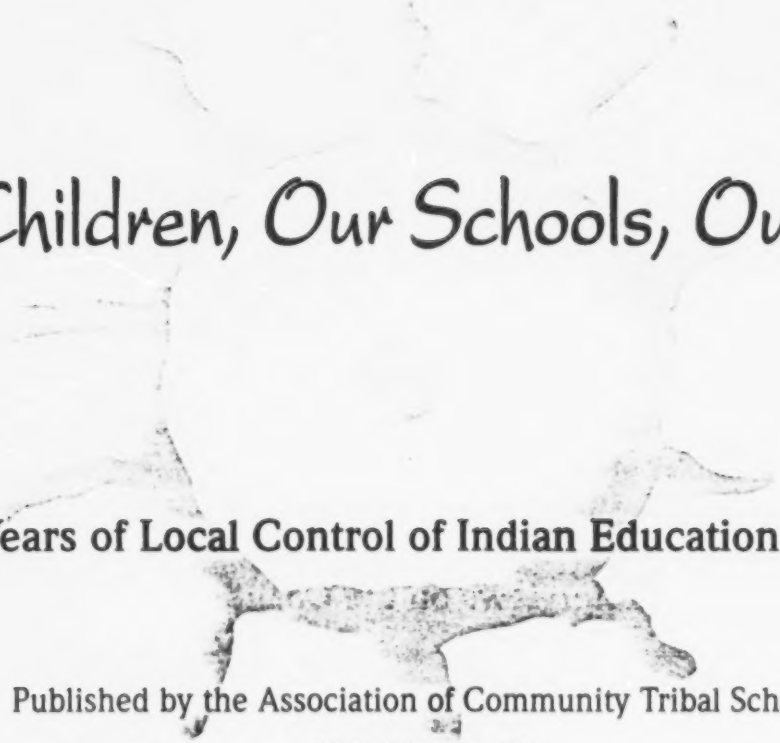

Thirty Years of Local Control of Indian Education 1966-1996

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Our Children, Our Schools, Our Tribes

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"...the two fatal weaknesses of Indian administration across a whole century: first the progressive pauperization of the Indian estate and the pauperization of Indians, and second the suppression of Indian tribal and social religious instructions..." John Collier, Commissioner of Indian Affairs, 1934

"The dominant policy of the Federal Government towards the American Indian has been one of coercive assimilation. It has resulted in...the school becoming a battleground where the Indian child attempts to protect his integrity and identify as an individual by defeating the purpose of the school...schools which often denigrate cultural differences...schools which blame their own failures on the Indian student...schools which fail to recognize the importance and validity of the Indian community." *Indian Education: A National Tragedy...A National Challenge* (U.S. Senate, 1969)

Introduction

Our Children, Our Schools, Our Tribes is an attempt to contrast 150 years of Federal control of education with the 30 years that Indian control has at last begun. The establishment of Rough Rock Demonstration School on the Navajo Reservation in Arizona was the first time in 120 years an Indian community was allowed to have some control over the education of their children.

Our Children, Our Schools, Our Tribes is an attempt to show that Indian control of Federally funded schools begun in 1966 at Rough Rock Demonstration School has improved the quality of the education of our young. The obstacles of poor facilities, bureaucracy, resistance of federal employees, fear of termination and the lack of adequate funding have slowed progress. But progress has been made.

	Indian Controlled Schools	Students
1966	1 of 150	
1976	20 of 150 (13%)	3,000
1988	65 if 168 (37%)	
1996	100 of 187 (53%)	22,000 (47%) of 47,000

Local control is no panacea. Once communities assume control of the education process they must deal with the vestiges of an education system that tried to stamp out all remnants of Indian culture and values. They must utilize teachers who were stripped of the language by the education system. They must provide a safe and supportive environment in buildings that are often obsolete, ill designed or condemned. They must deal with the economically poorest segment of American society. They must teach basics, counter at risk factors and enhance culture with bare bones budgets.

There are many examples of progress and achievement. We have picked schools from different regions of the country, different tribes and different levels. Rough Rock Community School was the first and Laguna Middle School is one of the newest. Tolchii' Kooh Charter School in Arizona serves the Dine. Oneida Nation School near Green Bay, Wisconsin just moved into a new educationally and culturally appropriate "turtle" building built by the Oneida Tribe. Tiospa Zina Tribal School in South Dakota was started by the Sisseton Wahpeton Dakota people in 1981 to counteract long-standing problems with the local public school. St. Francis Indian School in South Dakota was taken over by the Sicangu Lakota in 1972 from Jesuit Missionaries. Quileute Tribal School in Washington started in 1979 to give a sound education base and to foster traditional values and ways of this whaling culture.

The booklet also highlights other schools and has interviews with leaders in the local control movement. Within the articles on different schools are missions, visions and values.

Are we succeeding? Statistics and interviews show that high school completion rates have gone from 20-30% in 1976 to 65-80%. We are dealing with the poorest and most at risk segment of the nation. Tribes and communities are trying to educate their children amid economic conditions that are bleaker than the inner cities and offer few jobs within commuting distance. The Indian Youth Risk Behavior Survey in 1994 of a sample of high schoolers in OIEP schools shows that 92% tried smoking, 61% smoke, 87% tried alcohol, 56% had one drink in the last month, 71% tried marijuana (with 47% of those trying it in the last 30 days), 71% had sexual intercourse, 46% use condoms, 56% were in a fight in the last month, and 54% rode in a car with someone who had been drinking in the last month.

Through local control, the easing of bureaucracy and initiatives such as Effective Schools and Goals 2000, Indian controlled schools have an opportunity to make great strides in the next five years. Hopefully the report in 2001 will show some major improvements in academic achievement, tribal language preservation, success in postsecondary education, and relevant employment, etc.

"B. The Congress finds that: 1. True self-determination in any society of people is dependent upon educational progress which will insure the development of qualified people to fulfill meaningful leadership roles."

U.S. Statutes, P.L. 93-638, 1975, Section 2203

"C. The Congress declares that a major national goal of the United States is to provide the quantity and quality of educational services which will permit Indian children to compete and excel in the life of their own choice, and to achieve the measure of self-determination essential to their social and economic well-being."

U.S. Statutes, P.L. 93-638, 1975, Section 2203

"It shall be the policy of the Bureau, in carrying out the functions of the Bureau, to facilitate Indian control of Indian affairs in all matters relating to education."

U.S. Statutes, P.L. 95-561, 1975, Section 1130

"6. True local control requires the least possible Federal interference..."

U.S. Statutes, P.L. 100-297, 1975, Section 2501

History of Indian Controlled Schools

(with acknowledgment to Mark Sorensen)

We will attempt to tell the story of Indian control of education. We need to give an overview so people will understand where the current Indian community and tribal schools came from. As we start this history it is important to affirm that Indian tribes had a system of education before meeting the white man. The system did not involve schools per se but the family and the tribe. Subjects were not fragmented but were taught as lifeways and included religion, social values, survival skills and knowledge of the environment.

1568 ➤ Jesuit's establish a school in Cuba for the Florida Indians. Purposes given for early schools are to "civilize" and "Christianize" the Indians.

1636 ➤ Charter of Harvard mentions the education of Indians (also William and Mary/1696 and Dartmouth/1769).

1783 ➤ Treaty of Paris gives the new United States the territory and what came to be known as the "Indian problem" which acknowledges the special rights of Indian tribes but suggests the right of the American government to absorb Indians into the dominant culture.

1778-1871 ➤ 389 treaties made between the U.S. and Indian tribes implying recognition of the tribes' sovereign status. The Supreme Court has repeatedly affirmed that tribes have the power of self government within Indian country and that authority is derived from aboriginal sovereignty, not some grant of power by the federal government.

1836 ➤ Bureau of Indian Affairs under the Department of War established to deal with Indian lands.

1841 ➤ Choctaw and Cherokee tribes have a system of bilingual schooling which produces 90% literacy in some areas.

1862 ➤ Bureau of Indian Affairs begins implementing the concept of Indians as dependent wards of the government.

1836-1892 ➤ Government gives money to churches to run Indian schools.

1868 ➤ Treaties guarantee both the Navajo (Dine) and Sioux (Lakota) a teacher for every thirty children.

1887 ➤ Dawes Act hopes to terminate treaty responsibilities by breaking communal tribal land into individual allotments.

1889 ➤ Commissioner of Indian Affairs Thomas Morgan states that the only way Indians can be saved is to "take them in their infancy in fostering schools; surrounding them with an atmosphere of civilization...developing them into men and women instead of allowing them to grow up as barbarians and savages."

1898 ➤ Curtis Act abolishes the Cherokee and Choctaw schools.

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1889-1930 ➤ Government tries to assimilate American Indians through private ownership of land and the sending of children to boarding schools far from home. There are attempts to provide a universal government school system that would make good Americans out of Indians.

1928 ➤ The Meriam Report (*The Problem of Indian Administration*) recommends that a carefully planned education program could strengthen the Indian family and enhance the Indian social structure.

1934 ➤ Johnson O'Malley Act authorizes the Secretary of Interior to contract with states and other groups to provide for the health, education and welfare of Indian students which begins the creation of public schools on reservations.

1930's-40's ➤ John Collier, Commissioner of Indian Affairs, upgrades Indian schools and gives Indian cultures and languages acknowledgment in the curriculum.

1950 ➤ Navajo Tribe sets up first tribal education committee under Dillon Platero.

1953 ➤ House Concurrent Resolution 108 indicates the government's desire to terminate federal aid and protection for Indians. Public Law 47 authorized the Secretary of Interior to transfer federal Indian schools to states or other local governments.

1955-60 ➤ Four states take over all federal schools and many Indian children begin attending public schools. Larger boarding schools are built for children from remote areas. Thousands of Indians are relocated to cities to be trained and find jobs.

1961 ➤ Oliver LaFarge helps organize the American Indian Chicago Conference which is an effort by all tribes to make a statement for self-determination.

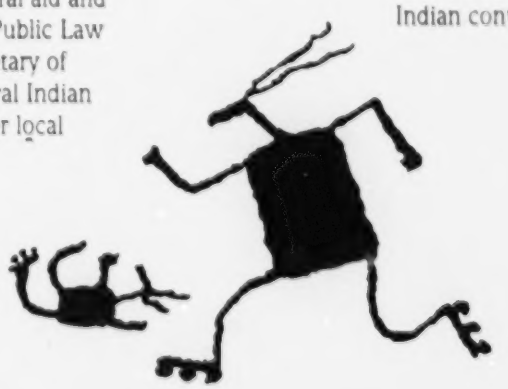
1965 ➤ Lukachukai experiment uses Office of Economic Opportunity funds to add staff to an existing school to increase cultural awareness and community control.

1966 ➤ Rough Rock Demonstration School marks the beginning of Indian community control over Indian schools.

1968 ➤ The Kennedy Report (*Indian Education: A National Tragedy...A National Challenge*) documents the sad state of Indian education and emphasizes the need for local Indian involvement in Indian education.

1970 ➤ National Indian Education Association established.

1970 ➤ Coalition of Indian Controlled Schools established to promote Indian control of schools.



1970 ➤ Ramah Navajo becomes the first Indian controlled high school.

1970-71 ➤ Navajo Community College (AZ), Sinte Gleska College (SD), Hehaka Sapa College (CA) and Oglala Sioux Community College (SD) are established as tribally controlled colleges.

1972 ➤ Indian Education Act (PL 92-318) establishes grant programs to further bilingual education, parent involvement and culturally relevant curriculum.

1972 ➤ Sicangu Oyate Ho, a group of Indian community members on the Rosebud reservation in South Dakota, assumes control of St. Francis Mission School and operates it with funding from the BIA as St. Francis Indian School.

1972 ➤ President Nixon states his support for self-determination in his message to Congress.

1974 ➤ American Indian Higher Education Consortium formed.

1975 ➤ The Indian Self-Determination Act (Public Law 93-638) allows tribes to contract with the government to run federally operated BIA schools.

1976 ➤ Twenty of 150 BIA-funded schools are locally controlled through contracts.

1978 ➤ Public Law 95-561 states: "It shall be the policy of the Bureau, in carrying out the functions of the Bureau, to facilitate Indian control of Indian affairs in all matters relating to education" (Sec. 1130) and establishes the Office of Indian Education Programs.

1980 ➤ The Association of Contract Tribal Schools (later changed to Association of Community Tribal Schools) is established to support Indian control of education.

1982 ➤ The National Indian School Board Association formed to provide training and technical assistance for Indian school boards.

1987 ➤ OIEP sets up the Bureau Effective Schools Team to utilize the Effective Schools research-based model to improve OIEP funded schools.

1988 ➤ Sixty-five of 168 BIA funded schools are locally controlled through contracts.

1988 ➤ Tribally Controlled Schools Act (PL 100-297) allows for the direct granting of funds to run schools to school boards and removes much of the paperwork and bureaucracy that developed as part of contracting under PL 93-638.

1995 ➤ 100 of 188 BIA-funded schools are locally controlled through contract or grant. Over 21,000 (46.5%) students in BIA-funded schools attend locally controlled schools.

Association of Community Tribal Schools

Promoting the advancement of Indian controlled quality education

The Association of Community Tribal Schools was incorporated in February 1982 as the Association of Contract/Tribal Schools. The organizers were representatives from schools controlled by Indian communities through contract with the Bureau of Indian Affairs to run schools.

The primary purpose was to "promote the advancement of Indian controlled quality education."

On March 31 - April 2, 1982, 87 delegates from Indian controlled schools and Tribal education programs attended the organizational conference in Reno, Nevada. The Board of Directors was elected, bylaws established and objectives outlined.

Since that time ACTS has had 14 national conferences and numerous regional meetings to provide School Board training and address issues.

In July of 1986 ACTS was awarded 501 (c) 3 non-profit status by the Internal Revenue Service.

In 1987 ACTS changed its name to the Association of Community Tribal Schools since it had helped develop a new law, PL 100-297, which allowed Indian communities to assume greater control of their schools through a grant, instead of contract, process.

In 1996 there are 100 BIA funded schools that are operated by Tribes or Indian communities under contract or grant.

ACTS is a grassroots organization controlled by its member school boards which keeps administration to a minimum so as to concentrate on its Mission and Purposes.

Voting membership in ACTS is limited to Indian school boards that have either contracted their school operation under PL 93-638 or obtained a grant under PL 100-297. These two vehicles give Indian school boards fiscal responsibility and authority to operate their schools.

(continued on following page)

Mission

To assist community Tribal schools toward their mission of ensuring that when students complete their schools they are prepared for lifelong learning and that these students will strengthen and perpetuate traditional tribal societies.

Purposes

To

- promote the advancement of Indian controlled quality education
- expand educational opportunities
- solicit and contribute funds for educational advancement
- advise local education institutions as a representative assembly of parents, students and reservation community people
- promote participation in policy making decisions relating to the education of Indians
- plan for the Indian self-determination of quality education policy, administration and programs
- provide advice, support funds and other assistance to educational institutions operated or to be operated by a tribal government or entity
- furnish management, administrative and other training to persons to enable them to operate and administer education institutions
- encourage Indians to organize, manage and operate education institutions
- obtain information, conduct research and studies, and publish reports on any matters that further the expansion of education institutions operated by Indians
- eliminate prejudice and foster the establishment of constructive relationships between the educational and financial community and Indian people

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Directors are selected by the voting membership at the annual meeting, serve staggered two year terms, and meet four times a year besides the annual meeting. One of the key powers of the Board is to select an Executive Director.

The Executive Director serves at the discretion of the Board and performs the following duties: coordinates Board meetings, provides training and technical assistance to schools, keeps financial records, keeps schools informed of education trends and laws, coordinates with other national organizations, solicits operating funds, solicits members and arranges for an annual audit. The Executive Director position has varied from 10% time to full-time since 1982.

Currently the Executive Director position is filled at 10% time by Dr. Roger Bordeaux, Superintendent of Tiospa Zina Tribal School who has been Executive Director since 1984. He is a graduate of St. Francis Indian School (a contract school since 1970) and received his masters and doctorate in Educational Administration from the University of South Dakota.

Besides the annual conference, ACTS represents and provides services to Indian controlled contract and grant schools by:

- Holding regional conferences during the year on important legislation or issues.
- Testifying before Congressional committees on appropriations, laws and Office of Indian Education Programs (BIA) organization and management.
- Coordinating with other Indian groups to provide unified input on Indian education including the National Indian School Board Association, National Indian Education Association, National Congress of American Indians, National Advisory Council on Indian Education, Association of Navajo Community Controlled School Boards, Dakota Area Community Tribal Schools and Minneapolis Area Community Tribal Schools.

Some of ACTS' accomplishments over the past years include:

- Presented a report to Congress on the status of Indian controlled schools (1983).
- Operated a national contract to train school board members at Indian controlled schools.
- Assisted the National Indian School Board Association with national and regional training of all Indian school boards since 1985.
- Developed the Tribally Controlled Grants Act (PL 100-297) which provides more local control, less paperwork, a better funding system for schools and administrative cost grants.
- Provided input and testimony to Congress on appropriations, legislation and programs at least annually over the past 14 years.
- Helped develop formulas for funding for basic operations and maintenance and administrative costs for Indian controlled schools.
- Wrote issues papers on areas such as forward funding, school closures, etc.
- Had members sit on special committees and task forces such as BEST and the Goals 2000 Panel for OIEP.
- Endorsed a self-insurance plan for schools.
- Assisted with the BIA's implementation of the Effective Schools' school improvement efforts.
- Provided on-site technical assistance to numerous schools.
- Assisted with the revision of PL 93-638 amendments for school contracting.
- Insured that Chapter I of PL 100-297 considered Tribal Schools as LEA's.
- Advocated and developed the legislation for the White House Conference on Indian Education.
- Held a national youth empowerment seminar and published a youth empowerment manual.
- Published a school board manual, *Stewards of the Sacred.*
- Held a summit meeting on facilities and construction.

Rough Rock Community School

First locally-controlled Indian school in the US still a pioneer

At the beginning....as it is told, the story goes like this.

Several respected Navajo elders met at a sweat lodge. Inside, these elders began discussing the basics of beginning a school within their community.

Traditionally, in the Navajo way, great, profound thoughts and ideas start in a sweat lodge. This idea was no different.

So, it was meant to be!

The Past

The Rough Rock Community School (RRCS), formerly Rough Rock Demonstration School (RRDS), was founded fulfilling the dreams of many people. In 1965, the Office of Economic Opportunity (OEO) and the Bureau of Indian Affairs (BIA) discussed the idea of a school which would help the Navajo people maintain and preserve their culture and heritage, and obtain a quality education at the same time.

The Lukachukai Boarding School was the first site for such a project. Through much trial and error, it was found that a demonstration project of this magnitude, superimposed upon a Bureau school, would not work for a variety of reasons, the main one being administrative.

Another site was chosen. At that time, (1965), the BIA had just completed a $3 million dollar plant (school) in Rough Rock, complete with dormitory facilities, housing, classrooms, and cafeteria. The BIA and OEO agreed to give the plant to the Navajo Tribe to implement the demonstration project. Funds were allocated to the project from the BIA and OEO. A separate legal entity had to be organized and authorized before funding could be initiated. This organization was composed of three central figures who had made the project possible through their thoughts, planning, and foresight. They were Dillon Platero, then Chairman of the Navajo Tribal Education Committee, Ned Hathathli, then Director of Education, and Guy Gorman, former councilman and member of Chinle School Board. This group of people adopted the name DINE, Inc., an acronym for Demonstration In Navajo Education. Finally, monies could be granted for the demonstration project and the school could be opened.

Mission/Purpose/Vision

It is the PURPOSE of this school to educate, enlighten, motivate, challenge, and assist in the proper cultural rearing of our Navajo children so they can be self-respecting, respectful of others, speak and practice their language and culture, and be totally functional in the Anglo society.

Our sacred Navajo Philosophy teaches us to set high standards for ourselves and to challenge ourselves. Therefore, we should set high ACADEMIC and MORAL standards for our children so that they can be challenged mentally, emotionally, and spiritually, thus developing their AMBITION, MOTIVATION, and the tools needed in the quest to live the SI AHNAAGHII way of life.

(Excerpted from the RRCS mission statement.)

The First Year

The first year of the project was filled with apprehension and doubt, but the program survived and grew stronger. Several key points need to be made concerning the project.

- Rough Rock Demonstration School was the first school on the Navajo Nation classified as a Navajo school, therefore the name, *Dine bi Olta* was established.
- The school was a demonstration project to do intensive experimentation in the following areas:
  - School-Community relations and parental involvement
  - Cultural identification
  - Language development and teaching English as a second language
  - Dormitory Living
- RRDS was the first locally-controlled Indian school in the United States.
  - Note: Currently, there are 18 grant or contract schools on the Navajo reservation which are classified as community or locally-controlled. A few are: Alamo Community School, Black Mesa Community School, Borrego Pass Community School, and Leupp School.

A supremely important part of local-control at RRDS is proving that Native Americans have the interest, desire and capacity to provide real leadership, direction, and self-determination.

The school's most basic philosophy is that Navajos can and should be educated in order to retain their identity with their values and culture, while learning to function and take their place in the Anglo culture if they so desire.

Curriculum Design

A five-member school board was elected to initiate the policies of the school. The number of members on the school board was increased to seven members to ensure total student representation from each district. Noted Navajos who have served as school board members throughout the years include: Teddy McCurtain, John Dick, Wade Hadley, and Emmitt Bia, Sr. The current board members are Ernest Dick, President; Larry Biltah, Vice President; Larry L. Benally, Secretary; Gene Johnson, Gilene Begay and Annie Begay, members.

Excellence

We, at Rough Rock Community School, strive to teach our predominately Native American students enrolled, the best of both worlds, English and Navajo. Our school mission and philosophy outlines our goals and vision towards the best bilingual/bicultural education possible for our students. RRCS is known for its pioneering efforts in producing Navajo language and culture curriculum materials.

The school has always followed a policy of innovative and culturally relevant education programs for Navajo people. This is expressed in our mission statement. We are an Outcome Based Education school which strives to teach our students self-directed life long learning to expand academic, career and personal horizons, and problem solving and decision making skills necessary to function as effective citizens, contribute to, and interact positively in society.

Tolchii' Kooh Charter School

They dreamed of having their children home

Tolchii' Kooh Charter School, Inc. is a joint venture by Leupp Schools, Inc., a K-12 school located in Leupp, and Little Singer Community School, Inc., a K-6 school located in the Birdsprings area about 12 miles east of Leupp. The schools serve students in the area around Leupp, Coconino County, AZ, an area known in Navajo as Tolchii' Kooh or Red River Canyon.

Tolchii' Kooh requested to be chartered by the Arizona Board of Education effective July 1, 1996. It is presently sponsored by Chinle Unified School District as an Arizona Charter School.

The present status of Tolchii' Kooh can be understood through a History of Little Singer from the school's handbook.

The treaty between the Navajo tribe of Indians and the U.S. Government in 1868 provided education for Navajo children and for many young students meant removal from family, community and years of loneliness in unfamiliar boarding schools.

Birdsprings, an isolated Navajo reservation community in northeastern Arizona, lost their children to the boarding schools in the 1920's. An apathy and unnatural quietness settled on the land - the removal and alienation of the children threatened to rob the once independent community of its self-sufficiency.

Respected medicine man and leader, Little Singer, saw that the only way to restore the community's spirit was to return the children and establish a school where the young could learn their natural heritage. The elders agreed and sought assistance, but the government said Birdsprings was too remote and would not fund a school without access to utilities. A local physicist and friend of the Navajo told Little Singer the community could harness the forces of the wind and sun to generate an energy self-sufficient school in Birdsprings.

Today, two connected geodesic domes rise from the stark desert. Sixty miles west are the San Francisco Peaks, marking the western limits of the Navajo world; to the north stand the Hopi Buttes; to the south the Little Colorado River; and to the east an open treeless range. The Little Singer Community School is the lifeblood of this small community of 1500 people and serves 70 children.

It has brought the children home and teaches them the ways of both the Indian and non-Indian world, bringing employment and self-confidence to the people of Birdsprings.

The construction of Little Singer Community School represents a grassroots effort. Families hauled sand and gravel for the foundation, served the workers food and water; women wove rugs and baked bread to raise money; volunteers sought assistance and funds from the private sector. As they worked they dreamed of having their children home.

Enough monies were raised by 1976 to start construction and once the shell was completed, the Navajo Tribe contributed the funds necessary to finish the school's interior. Volunteers from a California college dug pits for the solar storage units and in a borrowed workshop Birdsprings residents constructed solar panels to harness the sun's energy.

The human and solar effort at Birdsprings attracted the attention of the Community Services Administration. They funded the installation of wind generators and solar panels designed by the newly formed Birdsprings Solar Corporation. Utilizing the forces of the natural world, the school now had power and the government had no choice but to provide operating costs.

Little Singer Community School opened its doors to twenty-three children of Birdsprings in 1979. A year later, it received the Governor of Arizona's Award for Environmental Protection.

The medicine man died before the school was completed, but his vision was fulfilled. The children were home.

Vision Statement for Tolchii' Kooh

It is a basic goal of Tolchii' Kooh to work in harmony and cooperation with the family in the home. It is also a basic goal to discover, develop and strengthen the skills and capabilities of each student so that he or she will develop intellectually, emotionally, physically, and socially so that he or she can pursue meaningful work and be empowered to be self-sufficient and self-reliant members of society.

Thus, this is reasonable that the comprehensive educational plan for Tolchii' Kooh should demonstrate that:

1. The parents and other siblings are involved in the process and in the training offered.
2. The educational program contributes to the overall development and maturity of the student.
3. The education, as well as the outcome of the training, should be meaningful work, i.e. work that is well-suited to the student's basic interests.
4. The program leads students to become self-sufficient and self-reliant.

The most recent needs assessment of the parents indicates the top five (5) areas to be emphasized in school to work are:

1. Technology
2. Construction
3. Health Occupations
4. Native Arts and Crafts
5. Business and Mechanics

Recent surveys indicate that 67% of adults above age 25 in the area do not have a high school diploma and that 57% of all persons are below the poverty level.

Tolchii' Kooh is committed to assist both Site Schools in their major construction projects. Little Singer Community School has a plan with all clearances completed for the construction of a multipurpose building that would offer space for two classrooms, a nurse's office, a gym, and showers. This facility would be the home of a Wellness Center for the surrounding community and would be an active participant with the development of modeling health careers. Leupp Schools, Inc. has a highly developed technology lab and the campus is the home of an electronics assembly plant, one of the largest private employers on the reservation. In addition, Leupp Schools, Inc. has expressed the desire to build a family-oriented library building.

Little Singer Community School has pioneered a successful building program using semi-skilled, skilled and unskilled laborers from the community who are parents of the students. Two classroom buildings have been built on the campus in the past two years.

Mission Statement

In cooperation with the home, the mission of Tolchii' Kooh Charter School, Inc. is:

- to discover, develop, and strengthen the skills of each student.
- to encourage and challenge each student to exercise those skills in meaningful work and meaningful family life.
- to nurture each student's intellectual, social, physical, emotional, and spiritual development within the context of the Navajo culture so that in adulthood each student will be empowered to be self-sufficient and self-reliant members of society.

Oneida Nation School

Consolidated Reform Plan 1995-2000 School Board Summary

The Consolidated Reform Plan for our school was recently completed and sent to the regional BIA office. The plan is both **consolidated** and **schoolwide**. It is consolidated because it pools money from four different contracts: Title I (Chapter One), Title II (Eisenhower Grant), Title IV (Safe and Drug Free Schools), and Title IX (Indian Education), into one common plan where before each required its own plan.

The reform plan is schoolwide because it uses money from Title I to support learning for all children in the school instead of using it only for targeted groups of children who have done poorly on standardized tests. The idea is to support and enhance the learning of these children in their regular rooms through improving the whole school program.

The plan works in eight major ways to raise the quality and success of the whole school program.

Parental involvement → increasing and nurturing this

High Expectations → for all students

Prevention → of problems (academic or other) and support for those with problems

Diversity → adapting to a variety of learning styles, ability levels and other differences in the classroom

Staff development → helping teachers build the skills that will enable them to provide the highest quality instruction so that all children may learn to the best of their ability

Oneida language and culture → integrating it into the regular curriculum as well as several different projects to increase fluency for staff and students

High quality standards → for what all children should know so that the school may hold itself accountable to parents and the wider community and so that teachers may have clear guidelines for what they are to work towards in the classroom

Authentic assessment → so we may better know where children are at so that instruction may be tailored to meet their needs and for many other empowering reasons

The full plan describes how all of these things will be done using the total resources of the school. This plan is available in the school library for anyone interested.

* New roles for former Chapter One teachers.

These teachers now hold the roles of math resource persons, reading and language arts resource persons, authentic assessment resource persons, parent involvement resource persons, writing across the curriculum resource persons, preschool to elementary school liaison, and middle school resource persons. According to their specific roles, they will help teachers find resources and design learning adaptations for children in the classrooms. They will also serve as trainers in their areas of expertise and will provide many types of ongoing support in the classrooms. Others will help coordinate parent involvement, provide training and ongoing communication with parents.

* Development and implementation of teaching and learning standards in the areas of math, language arts, Oneida language, and culture as well as new means of assessing how students are learning those standards.

This will involve the development of an Oneida language immersion project, a partnership with experts in Wisconsin in the fields of performance assessment and portfolic assessments and training of teachers in several innovative teaching strategies including Cognitively Guided Instruction and Early Intervention Reading.

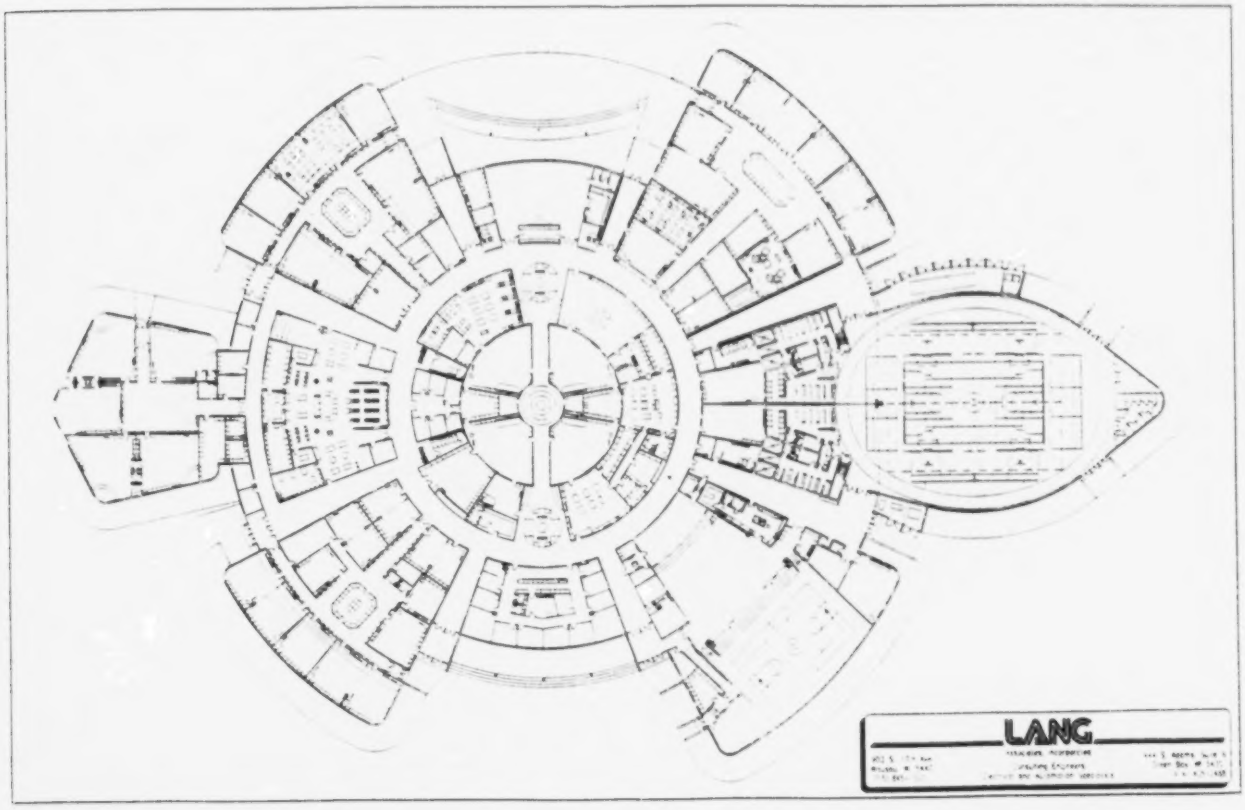
- Many new ways to increase parent, community, and school partnerships including classroom parent representatives, a yearly meeting for parents to meet the administration and school board, a community leadership panel to help oversee the process of reform, and an active parent association.

To make this possible, many new methods will be used to get messages to parents and to make it possible for them to come to events. Meetings will be scheduled at two different times when possible. A monthly calendar will notify parents in advance of meetings. Classroom parent reps and the parent association will be used to get messages out. We would like to eventually use local radio time and to get a billboard outside of the school.

The information which was gathered and used for writing this plan covers over 30 pages of the plan itself. It represents information from surveys sent to all parents, teachers, middle school and high school students, interviews with all staff, as well as three, day-long meetings with parents and staff from various departments.

The gathering process reached back to April when the school formally chose to become part of the schoolwide reform movement. The tabulating of survey results and final collection of data took over a month of work. Compiling and drafting of this data into a coherent plan came from many sources but was put into final form by David Ewers, Title I Coordinator. Final review and revisions were done by Genny Gollnick.

The result is an exciting and innovative five year plan for addressing the needs of the Oneida school community. It's a plan which will move us towards greater and greater success in fulfilling our mission and in involving all stakeholders in the process.



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Turtle School designed as a sacred place

The way the Iroquois Oneida tell it, the Sky Woman needed a place to land as she plummeted from a hole in the sky. The turtle volunteered to catch her on his shell, so the other animals went to the bottom of the water to drag up earth, which they placed on the turtle's back.

And life on Earth began.

Last year, members of the Oneida Nation on their reservation near Green Bay, Wisconsin, decided that their new school should pay tribute to that beginning. This year, the "turtle school" opened its shell to nearly 500 students on September 12.

Kindergartners take classes in the turtle's tail. The others, 1st through 8th graders, are grouped in its feet, except the right forefoot: That's where lunch is served.

Being sent to Principal Sandra Orie's office means you're somewhere in the turtle's belly, padding down floors with inlaid designs of leaves and flowers. On your way, you're likely to pass the school's computer labs, music rooms, and other common activity areas. The largest of two gymnasiums occupies the turtle's head.

"I almost have to pinch myself when I go to work," Orie says. Like many Oneida who grew up on the reservation and left as adults, she recently returned "to close the circle."

Architects went through a dozen different designs before settling on the brown stucco and stone 160,000 square-foot structure.

"Everybody had a different idea of what a turtle should look like," the principal architect, Todd Bushmaker, says. The turtle, along with the wolf and bear, also represents one of the clans from which the Oneida trace their ancestry.

The Oneida's bustling gaming empire - which each year draws some three million visitors and nearly $90 million - helped finance the $12 million school.

The old school, which still stands just across the road, reported about half the enrollment of its turtle reincarnation, officially named the Oneida Nation Elementary School. Tribal officials attribute that increase, in part, to the new school's emphasis on Oneida language and culture.

Building the turtle, a Bureau of Indian Affairs contract school, has allowed the tribe to convert the old school into its first high school. Before, older students scattered to the five public school districts surrounding the 66,000-acre reservation, which is home to some 3,800 Oneida.

"The turtle was an effort to keep people together," Jeff House, a spokesman for the Oneida Nation, says.

Together, but also a bit lost at times, according to some teachers and students, with hallways that sweep in circles below a luminous skylight.

"At least you can come back to where you started," Orie says of the new school's floor plan.

Tehassi Hill, now an 8th grader, had attended the old school since preschool. "It was pretty cool to come here because I was getting kind of sick of our old school," he says.

As community enthusiasm for the school grows, the architect is careful to note that building an addition would mar the turtle's symbolic structure.

No worry, Orie says. There's still the bear and the wolf.

(By Lynn Schnaiberg)

Interviews on the Coalition of Indian

Birgil Kills Straight

Birgil Kills Straight was a founding member of the Coalition. He is an Oglala Lakota and lives in Kyle, SD.

Where did the Coalition come from?

I can give you my experiences and how I became involved. In 1967 I was working as an assistant tribal planner and was asked to get some statistics on education for a new training program that was being developed. I went to one of the schools to ask about training Indians to be teachers and the non-Indian principal told me that "You will never get Indians to be teachers. They are just not smart enough." Later as Director of the New Careers program I had a lot of trouble placing our interns in the schools. I was also involved on the Red Cloud School Board which was a mission school that talked about local control but when the time came reneged. It became very apparent that no one in the BIA or anywhere else in government was going to change the education system.

What happened then?

I was working with Gerald Clifford, Gerald One Feather and some other people in the American Indian Leadership Council and we saw the tremendous need to gain control of and change the education system. We heard of other groups who were struggling with this same need such as Ramah Navajo, Wyoming Indian High School and Menominee. Mike Gross, a NARF (Native American Rights Fund) attorney, was working with a number of the groups and we came together and started the Coalition. Other schools involved were St. Francis, Busby, Crow, Borrego Pass, Loneman, Mesquakie and Rocky Boy.

What are some of the accomplishments of the Coalition?

The Coalition had a lot of influence. We were involved in the writing and passage of the Indian Education Act, especially in forcing Nixon to fund it and get the regulations written. We hosted a meeting in Phoenix which led to the formation of the American Indian Higher Education Consortium and AIHEC had its first offices in the Coalition office. We worked with Forrest Gerard and Linda Oxendine who worked for Scoop Jackson in the drafting and passage of Public Law 93-638. We hosted an ad hoc group with people such as Dillon Platero and Dave Gipp which became the National Advisory Council on Indian Education.

What happened to the Coalition?

A combination of things led to the end of the Coalition. We let people in who weren't Indian controlled schools and had different agendas, we obtained funding for a number of programs and had to expand staff, there were some staff and board personality problems, etc. I feel we could have worked all of these out but the bottom line was that we were promised funding for a youth program, we borrowed money to get it started and then it didn't come through. Maybe the Coalition was meant to last for only ten years and to get the key pieces in place for local control of Indian education from preschool through college.

What is your vision for the future?

I was out of education for the past six years working on the Wounded Knee ride and getting fully involved in the Sun Dance. I want to see more local control in all areas. Tribes need to decentralize all programs. Communities have proven they can run schools. Tribes need to allow communities to build up their infrastructure and the tribe will be the diplomats to deal with the outside world. I would also like to see a more intelligent way of funding Bureau-funded schools which allows for longer term forward funding and endowments to build and operate schools.

Controlled School Boards and ACTS

Tom Miller

Tom Miller has been a member of the ACTS board since 1982 and before that a member of the Coalition of Indian Controlled School Boards board. Mr. Miller is the Superintendent of Hannahville Indian School in Michigan.

What were some of the achievements of the Coalition?

The Coalition was the first attempt at organizing local communities and tribes to take control of their schools. It paved the way for what is going on now.

What are the achievements of ACTS?

ACTS has given Indian schools a tool to influence legislation and the course that Indian education is taking. There is a long record of positives. ACTS has worked with the National Indian School Board Association and regional groups such as MACTS and ANCCSB to pass needed legislation such as 100-297 and forward funding of Indian schools. The granting process has reduced the bureaucracy and encouraged many more tribes and communities to take over their schools. Forward funding has eliminated the annual worries over passage of the federal budget. Without forward funding we would be in a world of hurt this year.

What has been your major disappointment in working for local control?

There has been no real change in the bureaucracy that affects us. Presidents, Vice-Presidents, Senators and Congressmen come and go but the Bureau and the quality of personnel in the Bureau does not change.

How does this affect locally controlled schools?

The bureaucracy and lack of enough quality personnel leads to things such as the drastic underfunding of our schools. The bureaucracy keeps even the good people from being able to get Indian education to the level it needs to be at. The lack of quality personnel keeps us mired in old problems and keeps us from getting correct statistics, etc. to fight for adequate funding. It seems the system is deliberately kept in disorder to keep us underfunded.

Every program wants more money. Why should Indian schools get more?

All the Bureau's own studies done by contracted experts have shown that Indian schools are underfunded by American education standards, but bureaucracy and budget squabbles keep us inadequately funded for the job we have to do. We are dealing with some of the poorest places in America and high percentages of at risk kids, but we are expected to deal with these conditions and bring our kids up to middle class standards with less money. If we don't do something we will have worse problems than the inner city. Also, the price of Indian education is little to pay for rent on the whole United States.

What are your hopes for the future?

One is to get the funding level high enough to provide a quality education for our children which includes dealing with all the at risk factors and enhancing the culture. The other is to have all school facilities new and properly maintained. There is enough unobligated money in the Bureau system now to do this. If we can get the bureaucracy unwound and are allowed to work with bonding, leasing and other procedures common in the business world we can provide safe and supportive environments for our children's education.

Interviews continued

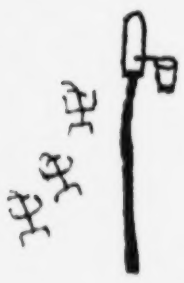
Alison Sage

Alison Sage worked with the Shoshone and Arapahoe Tribes in Ethete, Wyoming to establish the Wyoming Indian High School in Wyoming and was involved with the beginning of the Coalition of Indian Controlled Schools.

In the 60's our kids went to Lander or Riverton and dropped out or went to boarding schools and came home for Christmas and didn't go back. The dropout rate was way too high.

We had been working since 1969 to have the state of Wyoming make the reservation a school district while they were redistricting but they fought us all the way. We went to the Coalition which was just forming and asked for help. Al Redman, Jr. was one of the first board members. They helped us get money to start Wyoming Indian High School with BIA funding.

In the 80's we had funding problems with the Bureau so we finally went to a unified district under the state of Wyoming and have elementary through high school. The reservation people still control the school. Four years ago we received ten million dollars from the state to build a new high school. We have more Indian graduates than the other area schools and our graduates are going to community college and the University of Wyoming. We will soon have more people with degrees to work for the tribe.



School Briefs

Minnesota Grant Schools

The four grant schools have formed a consortium and submitted a group Consolidated Reform Plan. The Consortium Mission Statement gives the purpose: To ensure traditional Anishinabe values for all American Indian students, the BUG-O-NAY-GE-SHIG School, the CIRCLE OF LIFE School, the FOND DU LAC School and the NAY AH SHING School are forming a partnership/consortium to identify commonalities that will allow each site to share educational goals, curriculum strategies, alternative assessment, and other education related issues. This unique partnership will allow each site to pool and expand both human and fiscal resources. While each site retains its unique identity, the benefits of forming a consortium will enhance and provide an effective means of sharing those characteristics.

Jones Academy Effectively Works with Public School and Beyond

Jones Academy is a peripheral dorm operated by the Choctaw Nation of Oklahoma. The dorm serves 173 children living in isolated areas who attend public school in Hartshorne, Oklahoma. Jones Academy began implementing the principles of Effective Schools in 1989 and has shown remarkable progress. ACT scores have gone from five in 1984-85 to 20 in 1994-95. Drug and alcohol incidents have been reduced from 88 in 1985 to 21 in 1994-95. Dropouts have been reduced from 18 in 1991-92 to 10 in 1993-94. These improvements were still not enough so Jones Academy is implementing an Alternative School Program to increase the success rates of all its students.

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At Laguna Middle School

Hornos and laptops join tradition to technology

Laguna Middle School is hoping that by combining ancient traditions with the latest technologies, it will produce Native American students for the 21st Century.

The school, located at Laguna Pueblo, New Mexico serves 176 students, all of whom are Native American. It also strives to serve their parents and community.

A sixth grade project to build two traditional ovens for use by students will be used in history, math, science and homeliving classes to incorporate culturally relevant materials into their content areas.

Project Horno is part of a Four Directions Challenge Grant, a new five year project which focuses on the creation of thematic units and the use of technology to share process and products with other schools.

Other projects the grant includes are a Video Production Class which has resulted in the formation of Laguna Films, Inc. It will produce projects for both school and community. So far, it has videotaped Open House, Laguna Parade and is now working on commercials and news stories.

Adopt-a-Teacher is a central part of Laguna's efforts to provide cultural awareness training to the LMS staff who are paired up with community families from all the villages. The teachers will be a part of at least two social events with their adoptive families during the school year.

As part of the Culture Team's efforts to bring cultural awareness to the staff, each Friday, a different food is available for staff to experience. Eventually, the homeliving class will become involved by preparing these foods and researching their history.

New projects include a PrimeTime class to work on self-esteem issues, peer issues and to set up intergenerational activities to foster communication between students and elders.

The Laguna Language Project has as a primary component the design and development of a Keres language curriculum.

The Service Learning Process Model will be a component of the school reform plan and will incorporate service learning into curriculum activities which can then be shared with other schools to promote service learning.

The Title I program works alongside of the school's regular program to aid students in reading, language and math skills. Title I works within the school's existing structures to meet student needs on all levels. To do so, it has concentrated on two programs: Content Mastery and technology.

Content Mastery is designed to aid students and teachers in meeting local, state and national goals in reading, math and language across the curriculum. The program revolves around three rooms, one staffed by a full-time teacher and the remaining two staffed by two halftime Content Mastery teachers. There is at least one CM room open at all times during the instructional day. These are resource rooms, but with some vital differences:

- they serve as resources for ALL teachers
- students may request to go to the rooms for assistance
- students only go when they need assistance, not according to a schedule
- students receive both remediation and enrichment

Besides a computer in each classroom, Title I runs a 14 computer lab and a Laptops at Home program to meet the technological requirements of students and their families, and local, state and national standards.

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The lab is staffed by one full time instructor. Instead of a scheduled time each week or month, teachers schedule time as needed. This allows for greater flexibility and block scheduling. Teachers schedule as much time as required to finish a project. The lab instructor (who does most of the teaching in the lab) works with staff members to plan lessons and works with the students on basic technical skills, writing, editing, language and other areas to meet local, state and national goals.

The lab is used across the curriculum and for a variety of purposes: writing, publishing, graphing, designing, critical thinking, keyboarding, etc. The 7th and 8th graders, while getting a review of the basics, learn more advanced publishing and computing skills. In all grades, use of the computer lab is always tied in with the regular curriculum.

The Laptops at Home program serves to reinforce Laguna Middle School's technology program goals AND to transfer that knowledge to the homes of our students. Students choosing to participate are required to go through a training and testing process in order to earn a laptop license. Students with licenses are allowed to take home computers for the evening or weekend. The program's aims are:

- to increase awareness about technology
- to aid community members in learning about technology
- to allow students to use technology to complete homework
- to help students teach others what they know about technology
- to help parents learn valuable job skills
- to increase student responsibility
- to increase the number of students using technology on a regular basis
- to allow parents to become involved with school programs in the comfort of their own homes (through telecommunications)

This has been a successful and popular program and will expand.

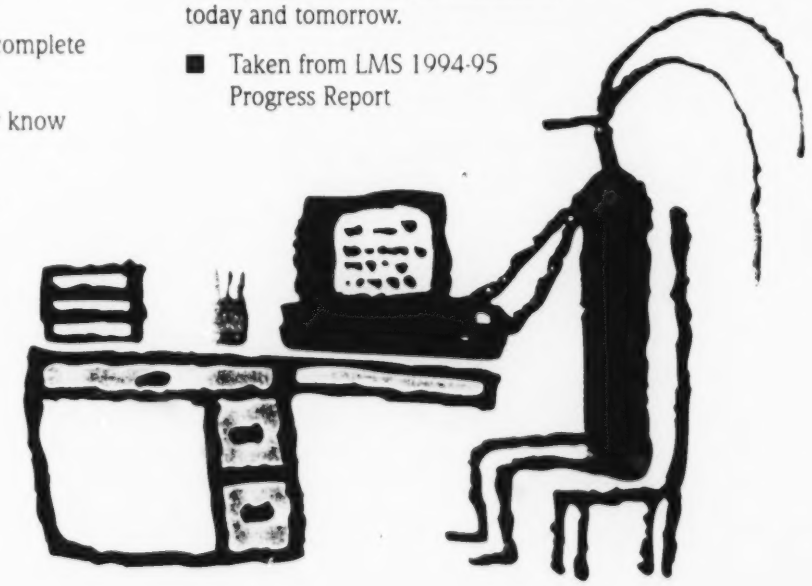
Laguna Middle School's telecommunications program and Laptops at Home will help to make information more widely available to parents. Families will be able to dial into the school's Internet node and bulletin board system to gain information about school programs, provide input, communicate with staff members and receive training through the laptop's modem.

Various programs will be implemented to acquaint community members and parents with technology. One such program will be "Bring Your Buddy to the Computer Lab." By grades, students will have access to the computer lab and its available technology. During this access time, students will be able to bring a family member to the lab for games, publishing, writing, etc. A number of these evenings will be scheduled throughout the year.

Laguna Middle School is preparing students for a variety of future work situations. Elective classes provide a wealth of information and skills which may be applied in many job environments and include Home Living, Art, Journalism, Video Production, Library Aides, Computer Lab Aides, Industrial Technology, Music/Band and Computer Technology.

These classes allow students to gain hands on experiences with job related skills and concepts. This program along with the extensive counseling program provides a wealth of vocational training to students and skills pertinent to the job markets of today and tomorrow.

■ Taken from LMS 1994-95 Progress Report



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Tiospa Zina Tribal School working on building successful students and a 21st Century School

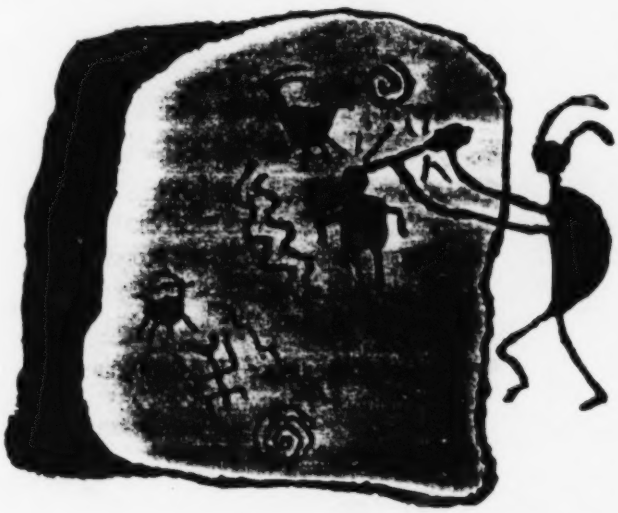
Tiospa Zina Tribal School (TZTS) is a tribally controlled elementary and secondary school located on the Lake Traverse Dakota Reservation in extreme northwestern South Dakota and southeastern North Dakota.

The name *Tiospa Zina* has special and significant meaning from a Dakota culture perspective. A simplified interpretation of the school's name would be *Tiospa* - several families who are relatives living in a group. The first concern of the tiospa was the proper education of the children. *Zina* comes from the word *zi* which in Dakota language means the color yellow. Yellow is the color of the east....it is the direction from which the sun rises and the new day begins.

The process of establishing a tribal school on the Reservation began in the late 1970's in response to the concerns of a group of parents who felt that the negative treatment of Indian students at the Sisseton Public School was a long standing problem that was becoming intolerable. A 1981 feasibility study coordinated through the Sisseton Wahpeton Community College documented that the public high school non-completion rate of Sisseton-Wahpeton tribal members was in excess of 75%.

Tiospa Zina Tribal School began operation in the spring of 1981 in response to the need to implement a community-based, culture-based education program designed to meet the unique cultural, academic, and other needs of the Dakota youth. Enrollment for the first year was 12 K-8 students, growing to 130 students by the end of the 1985-86 school year. TZTS began operating a secondary program with the start of the 1986-87 school year. The total enrollment for the 1994-95 school year was 520 students. TZTS has been accredited by the state of South Dakota since 1984.

We have made great strides but our students have great needs. Over 50% of the respondents on the Adolescent Health Survey are in at risk environments or practicing unhealthy behaviors. The gap between ability tests and achievement tests is over 60%. Our transfer rate is over 25%.



Many students are more successful in school, graduating at higher rates and are going on to higher education. We still need to upgrade our program to meet the needs of all the students who come to us. The two key pieces of meeting the needs of these students are our five year Consolidated Reform Plan and our campaign to build an adequate facility.

At the present time funding is being sought for a new facility. The Dept. of Health and Human Services-PHS-IHS conducted a comprehensive environmental health survey in 1992 and concluded that the present facility is "obviously overcrowded, and expansion is imminent, it may be more cost effective to request funding for construction of a new school building."

According to a 1992 Office of Indian Education Programs (BIA) Monitoring and Evaluation Report, "It is obvious that the real need is to replace the existing facilities with a new, modern, 21st Century school. This would do much to lessen the stress felt by students, parents, and staff as they pursue a commendable education in less than adequate facilities. Construction of such a facility would enhance and reinforce the pride felt by a people committed to self-sufficiency, dedicated to top-rated education, and proud of their Dakota cultural values."

TZTS has had many accomplishments over the past few years including receiving the South Dakota Indian Education Association's Lyle Richards Memorial Award for exemplary service to Indian children in 1994-95.

TZTS was also one of 12 schools nationwide selected in 1994 to be part of the Basic Schools Network organized by the Carnegie Foundation for the Advancement of Teaching under the direction of Dr. Ernest Boyer.

The school board was reorganized in 1991 to assure equal representation from the seven tribal districts. The instructional staff has been receiving professional development and working on an outcome based curriculum since 1992-93.

TZTS has been a part of the Office of Indian Education Programs Effective Schools Program since 1988.

The school has implemented both Employee Assistance and Student Assistance Programs and has a state accredited alternative education program.

TZTS is working with the University of South Dakota School of Education to become a Professional Development Center to offer a masters program for all staff and works with Sisseton-Wahpeton Community College on a Two Plus Two program allowing students to start college when they are juniors in high school.

5 Year Goals

The following are five year goals for the beginning of the school year 2000-01.

TZTS will publish an Annual Report on progress toward the Consolidated Reform Plan 2000 to document Tiospa Zina student successes and to be accountable to stakeholders.

1. Curriculum, Assessment and Instruction

By the beginning of school year 2000-01, Tiospa Zina Tribal School will have:

- outcomes based curriculum for all learners
- a professional staff with varied methodologies
- performance based assessment for all student exit outcomes

2. Student Attendance

By the beginning of school year 2000-01, Tiospa Zina Tribal School will:

- increase student attendance by five percentage points for each specific grade group (avg. 90%)
- decrease the student transfer percentage from 25% to 15%
- increase the high school completion rate from 57% to 65%

3. Student Behavior

By the beginning of school year 2000-01, Tiospa Zina Tribal School will have in place policies and procedures that will increase (positive) perception survey results and responses on the Adolescent Health Survey.

4. Professional Development

By the beginning of school year 2000-01, Tiospa Zina Tribal School will commit at least 2.5% of its total revenue (assumed to be $4,000,000) to professional development for all staff.

5. Parental/Community Support and Participation

By the beginning of school year 2000-01, Tiospa Zina Tribal School will have a procedure in place that will assure that all parents participate in their child's education.

6. Student Support Services

By the beginning of school year 2000-01, Tiospa Zina Tribal School will have joint venture agreements with all community based agencies which provide services to learners and their families.

7. Facilities

By the beginning of school year 2000-01, Tiospa Zina Tribal School will have a new school facility to accommodate 650 learners.

St. Francis Indian School

Voice of the Burnt Thigh People

On New Year's Eve in 1885, two Jesuit missionaries, Father John Jutz and Brother Nunlist, arrived at what is now St. Francis Indian School and took possession of the outer shell of a wood frame building.

St. Francis Mission School was founded by the Jesuits and Franciscan Sisters at the request of Chief Spotted Tail.

Today known as St. Francis Indian School, it is located on the Rosebud Sioux Reservation in south central South Dakota. About 1,300 people live in the town of St. Francis and the neighboring countryside. The school serves a student population of about 407 in grades K-12. All children served are of Indian descent and represent eleven tribal communities.

The parents of the students attending St. Francis Indian School began to organize during the late 1960's to promote Indian self-determination and community control in their children's education.

To achieve this goal, parents formally organized into a non-profit organization under the provisions of the State of South Dakota and Rosebud Tribal Law.

Sicangu Oyate Ho, Inc. (Voice of the Burnt Thigh People) is the official title of the corporation and demonstrates the community's desire for active involvement in the destiny of their children.

St. Francis Indian School

Mission

It is the MISSION of St. Francis Indian School:

To produce a respectful, productive member of society - enriched in Lakota culture and traditions; to provide a quality education by emphasizing and addressing the student's individual needs - culturally, socially, academically, and physically.

Vision

St. Francis Indian School wants students to retain Lakota values and gain academic skills to compete in a non-Lakota culture and rise to a level of greatness experienced by Lakota people with the personal values of bravery, wisdom, generosity, fortitude, child-rearing, and industriousness.

Our educational process is academically and culturally relevant to help students to make wise and responsible choices and learn in harmony, which results from their academic moral growth as whole persons in a cross cultural atmosphere where they find the ways to survive in any world.

Authorized by the tribal council, Sicangu Oyate Ho, Inc. contracted with the Bureau of Indian Affairs in 1972 for the operation of the school. That same year, Sicangu Oyate Ho, Inc. took official control of St. Francis Mission School from the Jesuits and changed its name to St. Francis Indian School.

Since the passage of Public Law 93-638 and the Indian Self-Determination Act, the corporation has contracted on the behalf of the Rosebud Indian population.

The corporation's goal is to continue to serve the students of the Rosebud area with the skills necessary to successfully function in the community, and outside of the community, now and in the future.

The concept of a new school began with the formation of Sicangu Oyate Ho, Inc. Burton J. Whiting, Sr., Marie J. Emery and the late Christine Valandra, all of St. Francis, were the incorporators. Control of the educational system of St. Francis Indian School passed from the Jesuits and Franciscans to Sicangu Oyate Ho, Inc. on July 1, 1972. Father Joseph C. Gill S.J. was its first superintendent of schools and Frank LaPointe, its first executive director.

On June 18, 1975 the Jesuits agreed to continue to lease the buildings to SOH, Inc. until June 30, 1980, and the next day after that, the ownership of the buildings and land would be transferred to SOH, Inc. This was a promise kept.

Beginning in 1975, numerous attempts at building a new school were made without success until ground was finally broken on April 21, 1989.

Today St. Francis Indian School consists of an elementary school, middle school and high school.

The Board of Directors of Sicangu Oyate Ho, Inc. serves as the Board of St. Francis Indian School. It alone is responsible for setting the policies and procedures for operation of the school. It has final decision-making authority.

Various degrees of competency are essential for each and every person to function successfully in our society. A standardized curriculum provides uniform, consistent, and sequential development of a subject area.

The school strives to provide a sound academic program (the basic skills of listening, speaking, reading and expressive writing), Indian culture, vocational, art, music, competitive and intermural sports, special education and chapter programs which give the students the capability to enter higher learning institutions or the job market.

Each discipline considers the philosophy that education is a whole experience (rather than a series of fragmented experiences). Students acquire knowledge/theory and learn to apply it to practical life situations and experiences.

The St. Francis Indian School educational program includes a variety of instructional methods; large group, small group, individualized, hands-on, programmed material, etc.

The elementary (K-6) is structured, in self-contained classrooms. The middle school and high school (7-12) are departmentalized. The special education students are mainstreamed or self-contained, depending on individual needs.

"We need not, in Indian education, concern ourselves with much subject matter previously considered important. Instead we must have basic courses of reading, writing and arithmetic, which serve as tools for the real educational experience of learning the traditions, customs and beliefs of the tribal community....If we can change our concept of education to include the specifically Indian things of life, we have only to wait and soon we shall see that we are in many ways far ahead of the rest of society.

Vine Deloria, Jr. in *The Schooling of Native America*

Quileute Tribal School

Whalers, Fishermen, Gatherers, Educators

The Quileute people, historically, were whalers and fishermen who augmented their sea oriented subsistence with hunting and gathering.

The Quileute Reservation, located on the rain-swept Pacific coast of Washington State, was established in 1889. During this time, the Tribe's traditional area of occupation was reduced from 900,000 acres to the present 873 acres. Today the tribal economy is still predominately dependent on fishing.

Reservation population is about 400, centered in the village of La Push. Another 100 Native people live within the boundaries of the Quileute Tribal School District, which includes the small Hoh River Reservation to the south. One hundred eighty-five children of school age comprise the target population.

In 1883 the first Bureau of Indian Affairs school came to the village. Since then, there has been continuous non-tribal presence and influence among the Quileute people. This has resulted in partial destruction of tribal mores, values, and social structure. In spite of this, Tribal identity and an adaptive culture have survived. There is an ever-growing realization that Tribal survival is increasingly tied to the Tribe's ability to provide knowledgeable, trained and qualified tribal members. Education is seen as the key to this.

In 1931, the school in La Push was closed. For 48 years (1931-1979) formal education was available only outside the reservation. No effective Indian mediation influenced the design or control of the education process. Children were bussed to Forks or sent away to boarding schools. Hundreds of Tribal children began school. Only a few dozen completed. The vast majority dropped out. Tribal leadership observed that this waste of human resources aggravated and contributed to the serious problems which continue to plague the Quileute Tribe.

As the Quileute people saw over 80% of their children drop out, they sensed an indifference to this continuing situation by the local public school authorities. They seemed to feel that the extremely high dropout rate of Indian children was essentially an Indian problem which had little or no relationship to them or to their school. Tribal leaders and parents had the growing feeling that a sound educational base would become increasingly important for their children, whether they chose to reside on the reservation or move elsewhere.

Additionally, as the Quileute Tribe moved into the areas of business and related tribal programs, it became ever more necessary to tribal survival and prosperity. Either tribal people would become qualified for such leadership roles or the positions would go to non-Quileute people who were qualified.

Parents and elders, as well as the young people themselves, also felt that the public school simply was not and could not become qualified to teach, foster and encourage those tribal values and ways that are distinctly Quileute. Such qualities, while difficult to specify, are essential to the development and growth of positive self-concept and self-identity. These are attributes which the Quileute people hold essential and necessary to remain strong and responsible. It was felt that the tribe must take control of the long-term education of its children.

In 1979 the Quileute Tribal School opened as a primary school, grades K-6. Grades 7 and 8 were added a year later. The tribal school offers a standard approach to education and is certified by the State of Washington as a private school. Children in grades K-8 have a choice of either attending the pubic school in Forks or the tribal school. Grades 9-12 have no choice but to attend the public school 18 miles away or go to BIA boarding schools. Approximately 60% of the children of school age in grades K-8 attend the tribal school. (The remaining 40% continue to attend either the public school or BIA operated boarding schools.) Through the first ten years of operation school attendance has averaged 93%.

The Philosophy, Vision and Mission of Quileute Tribal School

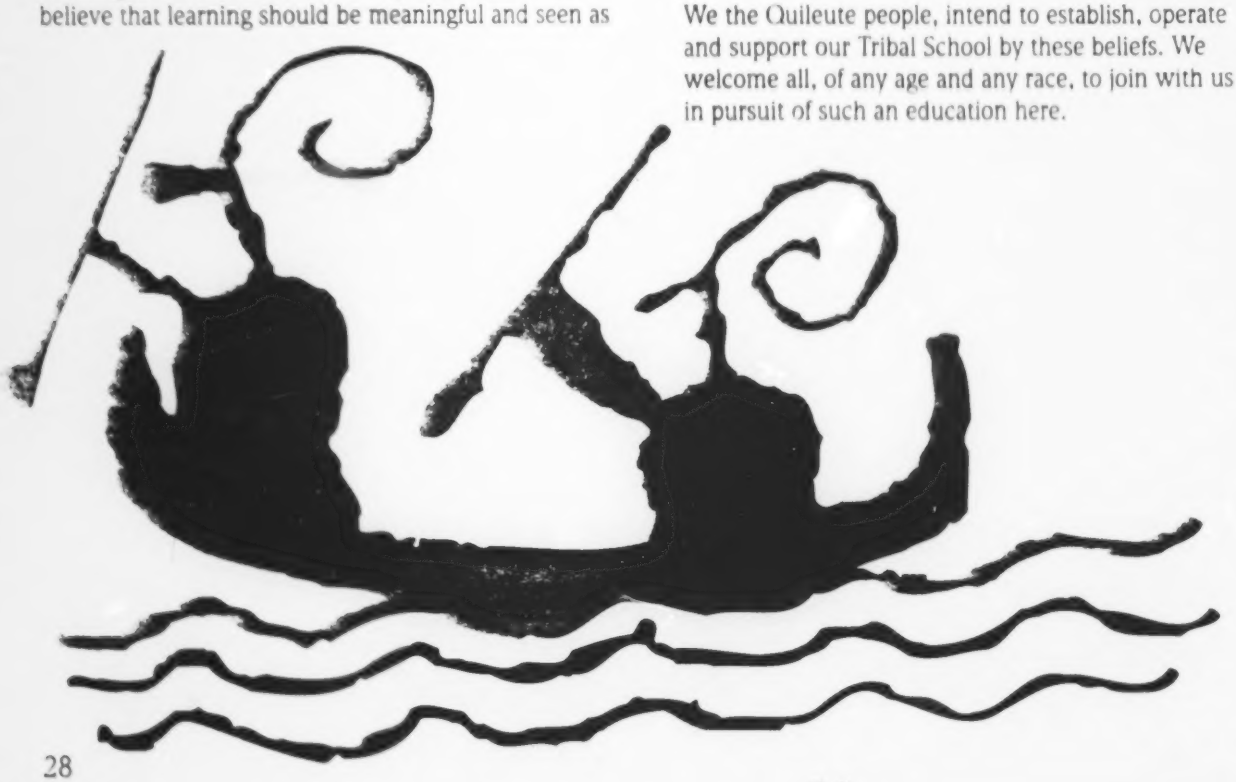
We believe that our school must provide a strong academic foundation. A foundation which will instill a sense of personal confidence and develop fully each one's intellectual potential. Such an education must be provided in such a way which recognizes the unique value of each individual. It should enable each individual the opportunity to experience success. Such an education must also promote a true sense of belonging to and being accepted by the larger group.

We believe that a good education, in a school under our direction and control, will help to develop in our children the traditional qualities of confidence, generosity, courage, wisdom, initiative, dignity, respect for self and for others, good humor, realistic optimism, and emotional and social stability. Our children should have the freedom of choice which will help them to become responsible individuals and contributing citizens of the Tribe and of the Nation. We believe that a good education will help to provide the self-discipline necessary for acceptable behavior throughout life. We believe that our people should have the opportunity and preparation to engage in a lifetime of learning in whatever vocation they may choose. We believe that learning should be meaningful and seen as desirable. We would like to see our children finish their formal education exemplifying these qualities that we hold most dear.

We believe that a good education is best developed where the school's curriculum, atmosphere, and the behavior of teachers and students stimulates respect for our culture and the dignity of our people while developing fully the capabilities of all to move comfortably between the Indian and the non-Indian worlds. We believe that a good education will assist our children to learn to live in harmony with their Creator, with respect for Nature, with esteem for elders and leaders, with concern for one another and with responsibility in any society in which they may choose to live.

We know that the development of our children must not only be the responsibility of our school but also of parents, relatives and the whole community. This must be a continuing task. This must be a comprehensive task which values intellectual, physical, emotional, and spiritual growth and development. Such can only be more fully provided in a school under Tribal control.

We the Quileute people, intend to establish, operate and support our Tribal School by these beliefs. We welcome all, of any age and any race, to join with us in pursuit of such an education here.



Values of QTS

We at QTS will include the following core values to enhance our mission and vision:

1. Total school environment of pervasive caring and nurturing.
2. All adults being responsible for all children.
3. Firm, fair, consistent and positive discipline.
4. High expectations for all children.
5. A staff that believes that teaching is a calling, a vocation, not just a job.
6. Respect for parents and a recognition of the important contribution they make to the development of their children.
7. Outstanding instructional practice.
8. Teaching each child at his/her most appropriate level of instruction and in the way that the child learns best.

QTS will use a developmental model of instruction, one that stresses individual instruction and continuous learning and progress. The model will match the instruction to a child's best learning rate and style. A high degree of parent involvement is valued, encouraged, and expected.

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Vision Statement

QTS is a positive place to learn, grow and develop into a productive citizen with the type of skills needed for an ever-changing world and society.

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Mission Statement

Our students will gain and retain the knowledge and skills necessary to make them responsible, productive citizens. They will develop problem solving skills, communication skills, and self-sufficiency skills that will allow them to interact at all levels of society. They will protect, preserve and enhance the Quileute language and culture for future generations.

School Briefs

Turtle Mountain High School Part of Education System Planning

Turtle Mountain High School serves the Turtle Mountain Band of Ojibwa in North Dakota. They have recently teamed with the other schools on the reservation to do a unified strategic plan for the entire system which serves over 1,200 students. The schools developed mission and vision statements, belief statements and learner outcomes. Six teams were formed and trained and then went out to meet with parents, business persons, organizations and school personnel to collect data and input on the learner outcomes and belief statements.

Sho-Ban School Goes Into Space

Sho-Ban is the first Indian school in the country to have a science experiment selected by NASA. NASA will compare an experiment with crystal and structure of phosphate ore taken from the reservation done by students with one done by robots in space. Students attended lectures at the University of Utah. In the Summer of 1995, students went to Antelope Island in Utah and simulated they were on Mars. They ate freeze-dried food, wore space suits, etc. The Native American Space Association also plans to go to Cape Canaveral to watch the Space Shuttle take off.

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Community Tribal Schools

(funded by Office of Indian Education Programs)

Name	Address	Officer in Charge	Office Telephone
Takini School	Howes, SD	Dr. Ken Engelhardt	605/538-4399
Pierre Indian Learning Center	Pierre, SD	Darrell Jeanotte	605/224-8661
American Horse School	Allen, SD	Richard Bad Milk	605/455-2480
Little Wound Day School	Kyle, SD	Linda Hunter	605/455-2461
Wounded Knee School District	Manderson, SD	Wayne Blankenbiller	605/867-5156
Loneman Day School	Oglala, SD	Frank Rapp	605/867-5633
Porcupine Day School	Porcupine, SD	Stanton Curtis	605/867-5336
Crazy Horse School	Wanblee, SD	Greg East	605/462-6511
St. Francis Indian School	St. Francis, SD	Tom White	605/747-2299
Marty Indian School	Marty, SD	Dr. Donald D. Ross	605/384-5431
Enemy Swim Day School	Waubay, SD	Edna Greenhagen	605/947-4605
Tiospa Zina Tribal School	Agency Village, SD	Dr. Roger Bordeaux	605/698-3953
Crow Creek Sioux Tribal Elementary School	Fort Thompson, SD	Robert Gednalske	605/245-2372
Crow Creek Reservation High School	Stephan, SD	Victor Erlacher	605/852-2455
Tate Topa Tribal School	Fort Totten, ND	Pat Walking Eagle	701/766-4161
Standing Rock Community School	Fort Yates, ND	Patsy Hammeren	701/854-3865
Theodore Jamerson Elementary School	Bismarck, ND	Sam Azure	701/255-3285
Turtle Mountain High School	Belcourt, ND	Rosemary Jaros	701/477-6471
Ojibwa Indian School	Belcourt, ND	Loretta Delong	701/477-3108
Mandaree Day School	Mandaree, ND	Tex Hall	701/759-3311
Twin Buttes Day School	Halliday, ND	Joyce Burr	701/938-4396
White Shield School	Roseglen, ND	Lloyd Sandrich	701/743-4355
Trenton Day School (Eight Mile School Dist., #6)	Trenton, ND	Lincoln Napton	701/774-8221
Circle of Nations Indian Boarding School	Wahpeton, ND	Joyce Burr	701/642-3796
Kickapoo Nation School	Powhattan, KS	Joseph Fast Horse	913/474-3550
Carter Seminary	Ardmore, OK	Theresa Bolin	405/223-8547
Eufaula Dormitory	Eufaula, OK	Greg Anderson	918/689-2522
Sequoyah High School	Tahlequah, OK	Jim Quetone	918/456-0631
Jones Academy	Hartshorne, OK	Mike Bailey	918/297-2518
Busby School	Busby, MT	Ted Rowland	406/592-3646
St. Stephens Indian School	St. Stephens, WY	Margaret J. Puebla	307/856-4147
Sac & Fox Settlement School	Tama, IA	Deb Barkley	515/484-4990
Bug-O-Nay-Ge-Shig School	Cass Lake, MN	Patti Cornelius	218/665-2282
Circle of Life Survival School	White Earth, MN	Bill Wessels	218/983-3285
Fond Du Lac Ojibway School	Cloquet, MN	Michael Rabideaux	218/879-0241

Nay Ah Shing School	Onamia, MN	Duane Dunkley	612/532-4695
Lac Courte Oreilles Ojibwa School	Hayward, WI	Don Wiesen	715/634-8924
Oneida Tribal School	Oneida, WI	Genny Gollnick	414/869-1676
Menominee Tribal School	Neopit, WI	Dr. Verna Fowler	715/756-2354
Hannahville Indian School	Wilson, MI	Tom Miller	906/466-2952
Bahweting Tribal School	Sault Ste. Marie, MI	Cathy Devoy	906/635-5055
Noli School	Santa Jacinto, CA	Mike Salinas	909/654-5596
Pyramid Lake High School	Nixon, NV	Maxine Wyatt	702/574-1016
Duckwater Shoshone Elementary School	Duckwater, NV	Jeffrey Bryan	702/863-0242
Pine Hill Schools	Pine Hill, NM	Mary Coho	505/775-3242
Mescalero Apache School	Mescalero, NM	William Butler	505/671-4431
Laguna Middle School	Laguna, NM	Nicholas Cheromiah	505/552-9091
Santa Fe Indian School	Santa Fe, NM	Joseph Abeyta, Jr.	505/989-6300
Jicarilla Dormitory	Dulce, NM	Emilio Cordova	505/759-3101
San Juan Day School	San Juan Pueblo, NM	Angela Salazer	505/852-2154
Shiprock Reservation Dormitory	Shiprock, NM	Larry Tsosie, Sr.	505/368-5113
Shiprock Alternative High School	Shiprock, NM	Faye Blue Eyes	505/368-5144
Shiprock Alternative Elementary School	Shiprock, NM	Hurley Hanley	505/368-5170
Navajo Preparatory School	Farmington, NM	Betty Ojaye	505/326-6571
Dibe Yazhi Habitiin Olta, Inc.	Crownpoint, NM	William Poe	505/786-5237
Alamo Navajo School	Magdalena, NM	Ron Bateman	505/854-2635
Cibecue Community School	Cibecue, AZ	Ronald Shaw	520/332-2444
Blackwater Community School	Coolidge, AZ	S. Jo Lewis	520/215-5859
Hopi Day School	Kykotsmovi, AZ	Edward Vermillion	520/734-2468
Hotevilla Bacavi Community School	Hotevilla, AZ	Adelbert Goldtooth	520/734-2462
Havasupai School	Supai, AZ	Betty Mroz	520/448-2901
Flagstaff Dormitory	Flagstaff, AZ	James Kimery	520/774-5270
Leupp Boarding School	Winslow, AZ	Jim Wack	520/686-6211
Greyhills High School	Tuba City, AZ	Lester Helton	520/283-6271
Little Singer Community School	Winslow, AZ	Mark Sorensen	520/526-6680
Pinon Dormitory	Pinon, AZ	Chester Francis	520/725-3250
Rock Point Community School	Rock Point, AZ	Jimmy C. Begay	520/659-4224
Rough Rock Demonstration School	Chinle, AZ	Carl Levi	520/728-3311
Black Mesa Community School	Pinon, AZ	George Cukro	520/674-3632
Gila Crossing Day School	Laveen, AZ	Bill Walters	520/550-4834
Hopi High School	Keams Canyon, AZ	Gerald L. Clayton	520/738-5111
Richfield Dormitory	Richfield, UT	Boyd Keisel	801/896-5101
Sho-Ban School District No. 512	Fort Hall, ID	Pete Lipovac	208/238-3975
Coeur D'Alene Tribal School	De Smet, ID	Austin Buckles	208/274-6921
Paschal Sherman Indian School	Omak, WA	Jack Fry	509/826-2097

Quileute Tribal School	La Push, WA	Dr. Wolfgang Stevens	360/374-2061
Wa He Lut Indian School	Olympia, WA	William Stogedill	360/456-1311
Lummi Tribal School System	Bellingham, WA	Greg Finkbonner	360/647-6275
Chief Leschi School System	Tacoma, WA	Linda Rudolph	206/593-0218
Muckleshoot Tribal School	Auburn, WA	Theresa Boone	206/931-6709
Lummi High School	Bellingham, WA	Rod Pruitt	360/384-2330
Yakama Tribal School	Toppenish, WA	James Craig	509/865-5121
Two Eagle River School	Pablo, MT	Clarice King	406/675-0292
Chitimacha Day School	Jeanerette, LA	Rebecca Martin	318/923-9960
Cherokee High School	Cherokee, NC	Doyce Cannon	704/497-5511
Cherokee Elementary School	Cherokee, NC	Jean Jones	704/497-9130
Ahfachkee Day School	Clewiston, FL	Martin Coyle	813/983-6348
Miccosukee Indian School	Miami, FL	Craig T. Wicke	305/223-8380
Indian Township School	Princeton, ME	Linda Leotsakos	207/796-2362
Beatrice Rafferty School	Perry, ME	Shirley Mitchell	207/853-6085
Indian Island School	Old Town, ME	Sister Janet Campbell	207/827-4285
Red Water Elementary School	Carthage, MS	Calvin Isaac	601/267-8500
Standing Pine Elementary School	Walnut Grove, MS	Jackie Harpole	601/267-9225
Tucker Elementary School	Philadelphia, MS	David Everett	601/656-8775
Boque Chitto Elementary School	Philadelphia, MS	William E. Bruner	601/656-8661
Conehatta Elementary School	Conehatta, MS	Donald Allen	601/775-8254
Choctaw Central High School	Philadelphia, MS	Dr. David Bass	601/656-8990
Choctaw Central Middle School	Philadelphia, MS	Terry A. Ben	601/656-8938
Pearl River Elementary School	Philadelphia, MS	Ray Perry	601/656-9051